

MOMENTS

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"One by one the leaves are falling,
Drop by drop the stream runs dry,"
Has been sung by many poets
In the busy days gone by.

But how many mortals are there,
Who, having heard the poet's lay,
Realize that life's bright sunshine
Is also fading, day by day?

That the little fleeting moments
Form the surging stream of life
Whereupon we mortals journey
In this vale of worldly strife.

Oh! how often, thro, our weakness
While upon life's surging stream
Do we let those precious jewels
Pass unheeded, while we dream.

And 'tis often in a moment
That we mortals rise or fall
O'er the chances of a lifetime
May have gone beyond recall.

Moments, moments priceless moments
Hoy they play with us each day
First one moment brings us sorrow
On the next it floats away.

Then let one and all remember
While upon life's surging stream
Do not let one priceless moment
Pass unheeded while you dream.

WILL J. ERWOOD.

The law of affirmation is frequently called upon as a means of rectifying all bodily imperfections. Many of the teachers of what is commonly called "The New Thought" lay great stress on affirming that all is well with you. Sometimes they lose sight of the fact that affirmation is a great force only when it induces action which is in conformity with the laws of health. For a man to say that he is well and then deliberately violate the laws of physical health is, as we have often said, giving the lie to the affirmation made. Affirmation should always mean consciousness of inherent power, plus a realization of one's kinship with Divine law.

During the time that Jesus of Nazareth was doing the work which has so justly brought credit to his memory, it was a common thing for spiritual and mental healers who followed in his steps to accomplish marvels in restoring the sick to health. When this gentle master of Galilee said to the woman who touched his garment, "Thy faith has made Thee whole," he was stating a great principle because there can be no restoration to bodily health without the kind of faith that enables the spirit to rise supreme over the body. When the ancient Biblical writer said, "As a man thinketh in his heart, so is he," he was stating one of the fundamental principles involved in Mental Medicine as we recognize it today. To quote again an experience of an old-time physician, "*Faith is better than drugs,*" or as he some-

times put it, "*The truth is of more value in curing the sick than a whole drug store full of medicine.*" When we analyze this statement we can see very clearly that the old doctor had reached the point at which his belief and faith in drastic drugs must have been at a very low ebb, otherwise he would not have said as he did, *90% of the ills of the human family are due to discordant conditions of the mind.* If that is true, it stands to reason that drugs will not alter discordant mental states and it becomes necessary to discover something that has more potency in reaching these mental states than may be found in various drugs used by the medical practitioner. Once more let us say that we have all respect for the sincere and honest practitioners in the field of medicine but with all deference to their sincerity, it is becoming quite well known that their efforts are largely just what they have been accustomed to call it, viz. "*The practice of medicine.*"

A well-known physician, talking to the writer at one time said, "It is rightly named "*The practice of medicine*" because we simply practice on our patients and if one thing does not fit the case, we try something else and keep on trying until we find something that seems to do the work." It does seem a pity in view of the great strides which have been made in all sciences that the human family has not gone further in its study of mental reactions than it has. The time will come in which the words of Elmer Gates will

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be so well attested that no one will ever think of questioning the principle involved and it will be remembered that Professor Gates said, "*When we know how to regulate psychological processes, we shall understand how to cure disease, all disease,*" and he also had arrived at the definite conclusion that mental states materially affected the condition of the body. To realize this we have only to analyze the effect of the various emotions as, for example, fear, despondency, prejudice, hate and bitterness. Contrast the effect of these emotions upon the body with the result of such mental elements as courage, hope, aspiration, determination, perservance, and healthy, normal ambition. It will be readily seen that the more positive of the mental elements must certainly react in a constructive manner upon the human organism. Also it may be seen that the negative emotions are depressants and tend to lower the tone of the body in every particular.

This brings us to realize that if we as a race are going to be of the high mental and physical type which has been the dream of our people, we must materially alter our thinking. That is, we must learn to understand the relationship between the mind and the body. "*Tell me what you eat and I'll tell you what you are,*" said someone writing the advertisements of a well-known breakfast food some years ago. This slogan was printed on every label carried upon the packages of this breakfast food for many years. It might well be paraphrased to read thus, "*Tell me what*

you think and I'll not only tell you what you are but what you are sure to be", and this because each man's mind is a measure of his mental experiences. No man may reach beyond the limitation of his mentality. Thinking is the art of relating one's self consciously and harmoniously to the great purpose of life. Thinking is the practical application of the law of mental construction. Mind is the builder; neither form nor structure can exist independently of mind. Back of the body is mind; back of every material structure is mentality; back of every habit is mental emotion. Actions are the product of thought. To think is to set in motion forces that are either destructive or constructive according to the will and choice of the thinker. It is not too much to say that even the progressive physician today has come to realize the potent force of the human mind. This is evidenced by the increasing use by the medical practitioner of suggestive therapeutics. It is also evidenced by the increasing number of psychopathic wards in hospitals because it is in these psychopathic wards that such wonderful work is being done with the people who heretofore were wholly subjected to the strictly orthodox medical treatment. This is one of the encouraging signs of the times.

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To be continued

"THE CHRIST OF THE AGES"

[The following address was given by an Intelligence who has come to be a vital part in the lives of our Psychic Classes. It was given in Plymouth Church. It was a Trance address and was taken down stenographically by Miss Florence Russell, our very competent class Amanuensis. Editor.]

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It has been well said that prayer is the soul's sincere desire spoken; or unexpressed, for whosoever prays in the right spirit must of necessity be raised to higher spiritual altitudes. When prayer rises from the soul of man it is always indicative of a desire to get into closer contact with the source of all life, and, so, we charge you that your prayer carry ever that strong, heart-felt desire that your soul may be led to know the truth, that there may be brought unto you, each and every one, in that measure which seems right in the eyes of the All-Wise, such truths, such revelations as your soul is ready to receive and which your mind can assimilate and make part of yourself. From the very depth of our being may we beseech that source of all life to vouchsafe unto us the courage, the strength of purpose, the fidelity of mind which will enable us to do for mankind that which is most fitting, that which will bring the larger measure of spiritual awakening to the human family. We know that the lifted voice when raised in prayer carries with it a certain weight insofar as it is raised as the result of the pure desire of the soul to get into closer communion with the center of all light and life

and love. We also know that, e'en though the voice be not raised in audible tones, where-soe'er there is found mind and soul and heart which sincerely and earnestly craves for light and understanding, that prayer shall make its way to those who can aid in doing the work which God has for his Evangels to do.

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It is well know by those whose experience has led them to study the languages of earth that the word "Christ", which is so frequently used by those who understand it not, means "anointed." It is also understood by students in all climes that there has ever been in the human mind a yearning to understand some of those qualities which are said to be a part of the Great Eternal Deific Power which rules the Universe. There has been a yearning on the part of the human family to find somewhere not only a channel through which they may travel toward that understanding, but also a medium of expression which will reveal unto mankind the nearness of that great power which men call "God." Not only has the desire been for all of this; there has been earnest desire to discover somewhere someone who might be regarded as a mediator between God and man. One of the characteristics of the human mind has been to assume the presence and existence of a power which transcended greatly the highest spiritual qualities with which man himself was endowed. There has been a desire to come in contact with this mediator, who could in some measure enable man to span the chasm which was said

to have existed as a barrier between God and man. The result of this desire has been an earnest search for such an individual as might possibly be the representative of God on earth. It might be well to say just here that this desire was not one that was peculiar to any special clime or any particular branch of the human family. We are saying this because the man or the woman who has made a careful study of the various and divers beliefs of the human family must have found abundant evidence of the fact that in all climes, in all ages there have been individuals who stand out preeminently in the minds of their fellow men as the ones who were to be the mouthpieces of God, that is, who were to be the representatives, the agents of that Great God of the Universe. These individuals have stood out by virtue of certain qualities which they were said to have possessed, qualities which raised them above the rank and file of their companions, and, wheresoever there has been found such an individual, it has been but a very short step from that point at which such an individual was regarded as superior to the rest to that other degree or state of mind in which such an individual was reckoned to be possessed not only of extraordinary power, to be possessed not only of great spiritual unfoldment, but to be actually and really a son of God Himself.

This is neither the time nor the place to take up all of the various human experiences which led up to this concept. To attempt to speak of the struggles of the human family in their

effort to discover the divine in man would require much more time than we may bestow upon you on this occasion and much more time than you would be privileged to devote to a research of this kind on this particular day. Suffice it to say, however, that there is a close relationship between each and every one of the ancient ceremonials and ritualisms as well as the feast and fast days, the festivals and periods of celebration and the more modern expression of that very self-same mental tendency as was revealed by the people of the ancient day. No student denies the fact that there is a close relationship between the ancient pagan festival, so-called, associated with the midwinter solstice, associated with that period which you call the Christmas period—there is no question, we say again, in the minds of those who have studied carefully concerning the relationship between that period and the period that is now recognized in the world of Christianity as the day upon which the Christ was born. That relationship can be traced by those who make a comparative study of the literature of all ages, the history of all peoples and, particularly, a study of the festivals and the feast days of the past. So, likewise, is there a direct relationship between the modern Easter and ancient festivals that were celebrated when spring had released the land from the clutches of winter. These are but two of those festivals which have their origin in very remote periods which at least have their prototype in the usages of those very remote periods.

There is not one single ritualism or ceremonial which has to do with the various religio-theological phases of life that may not be traced back to a particular period of the past and found there in substance in many cases, found there in identical expression in many others and revealed in others by either imputation or otherwise in such a way that there can be no question as to the reality of the existence of that which was virtually the same as man has to-day.

Let us say that we are saying all of this, not because we desire to rob any single ceremonial of its symbolism and value, not because we desire to detract from any one of the present day nor because we desire to deprive usages which have become current in the man of religious consolation which means so much to every man and woman and child who thinks about his or her relationship to the source of all life and energy and being, but, rather, is it that we have a desire to at least in a measure assist mankind to understand the magnitude, as well as the eternal nature of the mercy of that Eternal God, that we desire man to understand the bigness, the greatness and the all-inclusive nature of that benignant quality which is one of the chiefest characteristics of the power whom you have called by that very suggestive name, God. It is our desire to make man understand that this thing which has been so widely spoken of means more than just a localism having its derivation in one particular part of the world and being confined to a certain coterie of men and

women, that instead of it being confined to that one locality, it is something that is as universal as the Universe itself, as eternal as eternity, as immutable as immutability and as real as the very soul of things itself.

By this we desire to make you understand that we are going to speak of a concept of the Christ which is not limited to the Shores of the Sea of Galilee nor yet confined within the boundaries of Judea nor yet limited to the membership of any special theological organization, and far be it from us to say a word against the sincerity of those who believe with all the strength of their being in that which has been taught concerning the Sage of Nazareth. But we are anxious that man shall understand that this thing of the Christ, that this vital power which has been called the Christ power, that this virile something that makes for the regeneration of the race, whether it be among the Jew or the Gentile, is something greater than just a personality, is something much more widespread than just a personality, an individual who has been characterized in the minds of men as depicting a certain particular type of manhood and thus a special degree of Godhood, and we desire that you mark the terms that we make use of. We are speaking of the Christ ideal as well as the idea back of the idea, not as a thing that ranges between the first year of the Christian Era and the present day but as something that goes back, aye, thousands of years, not merely in the concept of certain advanced teachers but as a part and parcel of the religious ex-

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perience and teaching of those remote periods of time, and that because it does go back, it assumes greater significance than if limited to one special part of the world or one particular period of time; it assumes greater significance because of the fact that it has run like a golden thread through the souls of mankind, it has found its expression in every part of the world in some form or another. It was to be found in India. There is no need of mentioning all of those characters who were regarded as manifestations of God on earth, there is no need of enumerating all of those individuals who had been recognized as Sons of the Eternal God. Suffice it to say, Good Friends, that there were many such in the history of the human family, that there were many who had been thus regarded by their peoples. Far be it from us to come to you at this time and say that all of those who had gotten that inspiration thousands of years ago were mistaken in all that God had revealed to them; far be it from us to say that they had lost their very souls because they had recognized at least a modicum of that God that was manifesting in some of the Messiahs of the ancient day. We are going to say to you that we are correct when we speak of the Christ of the Ages, and we might say the Christ that has been in existence throughout eons and eons of years. Long before there was a Jewish people, long before there was a Hebrew Race, there were dreams of recognizing those who were to stand the direct representatives of God on earth.

Now, here is the mistake, as we see it, which has been made by the members of the human family and which is all too prevalent at the present time, and it is not only a mistake prevalent in this day and hour—it has been the characteristic error of the human family in connection with every one of the Messiahs of the past, that is, that mankind has lost sight of the symbolism, the ideal that was being held out and the idea back of the ideal. They have confounded the channel through which the vital force was manifested with the power and energy that was finding expression. It is as though a man confounds the pure water from the flowing stream with the aperture through which that water has found a way to express itself. It is as though man has lost sight of the substance that was brought because of his interest in the channel through which it was conveyed, and, so, in every age they have confounded the symbol with that something that was symbolized, they have lost sight of the vital reality back of the outward manifestation and therefore they have worshipped the letter and ignored the spirit. This is just as true—and this is one point that we desire specifically to emphasize—it is just as true of mankind to-day as it ever was in any period in the past, that is, men and women are so engrossed in revealing to mankind the fact that they worship at the shrine of the Gentle Sage of Galilee that they have not had time to live the spirit of the Sage of Nazareth, that is, they have been satisfied by their votive

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offerings, they have been satisfied by their verbal expression of devotion to the Man of Galilee. They have found their souls content with the idea that they were members of the church of Christ, if you please, that they were followers of the meek and lowly Nazarene, and they have become so smugly complacent in this satisfaction that they have forgotten that the big thing that must be done by the follower of the Christ of Galilee is to live, and we would emphasize the word "live" in capital letters of living light that mankind be made to understand that what the Christ stands for is service, not services. Mark you, service, not services!—the application of that Christ-like character rather than the exercise of the superabundance of rituals. They have lost sight of the fact that, whether it has been a Buddha or a Confucius or a Zoroaster or a Hermes, the big thing always has been that something which these men have symbolized rather than the men themselves.

The cry of the spirit voicing through the lips of a Buddha was this—universal salvation, salvation for all mankind, the final emancipation of every member of the human race. The big message that the spirit voiced through a Confucius was the message commanding man to exercise the spirit of reciprocity in order that the reciprocal relations of the masses of the world's people would be of such a character as to raise humanity to loftier altitudes spiritually and morally as well as mentally and physiologically. The great prayer which the spirit caused to well up in the soul of a

Zoroaster was that mankind might attain to unity, absolute oneness in spirit with the Great God of the Universe. That thing that is a part of the message that comes from remote times was ever and always the necessity for making the effort to establish the condition of harmony, the state of absolute spiritual harmony between man and his Maker. But with the perverseness of the creature, he sees rather the phenomenon that is visible to the naked eye instead of the intelligence and the power and the energy which produces the phenomenon, and so there is made the idealistic figure of a Buddha—Buddha, Lord of India. There is a fantastic figure that is said to symbolize the thing that sent a Buddha into the world, and, likewise, this thing is true of every one of these individuals. Men worship the man rather than the God back of and manifesting in and through and by virtue of the development of the man. Men worship the personality rather than the thing that animated, prompted, directed and inspired that personality. The time has come for mankind to cease the worship of the letter and begin to apply the spirit in such wise as to abolish from the world those hateful things that are in the world today.

In all of these ages which belong to the past there have been those men and women who have done precisely what men and women are doing today, namely, bow the head in adulation and homage to the figure that was there upon the pedestal rather than the principle back of it, and because

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they sought merely the outward material manifestation, they slaughtered their kind, they defiled, they debauched, they destroyed ruthlessly, the while their lips formulated words of adulation and praise. No man can really praise and give adulation to the Sage of Galilee the while that man is defiling the members of the human family either in thought or otherwise, the while that man is wedded to the fleshpots of materiality, the while that man is selling his people for filthy lucre, the while that man is permitting warfare and providing the condition out of which rapine and murder must of necessity evolve.

Our desire in speaking of the Christ of the Ages is not to explain away the Man of Galilee,—Nay!—is not to explain away the idea that there has ever been that Christ in the world, but, rather, to arouse mankind to a realization of the full significance of the term “Christ.” To be a follower of the Christ, whether your conception is that of the modern theologian or the ancient theologian matters not, to be a follower of that Christ means more than going to church, means more than having one’s name recorded as one of those adherents, means more than being baptized by any one of the various and divers methods used by the theologian of today, means more than voicing the Lord’s prayer, more than reading the Bible. Know you not that there are many men who read their Bible and then wring their hands in ghoulish glee over the fact that they have gotten an advantage over

one of their competitors; know you not that there are men who voice the Lord's Prayer, so-called, the while in their heart of hearts they are planning the ruthless destruction of some one or some ones who may stand in the way of their progress politically, commercially or in some other way? Are you not aware of the fact that there are men who have affiliated with churches for no other purpose in God's world than to further their business interests? None of these people are followers of the Christ of the Ages, whether that Christ, we say again, be personified as the Man of Galilee, whether he takes form as a Buddha, a Krishna, a Zoroaster or any one of those who have been the great teachers of the past. It matters not what the personalization may be, the fact nevertheless remains that those who enter a church, an organization, prompted by the motives which we have suggested, are not followers of the Christ.

What, then, does it mean to be a follower of the Christ? We told you in the very beginning that the word means "anointed," that the Christ is the Anointed One; we told you that still bigger than that is the ideal, the principle, the God-power back of the thing which men have sought to visualize. To be a follower means to be so permeated with that Christ spirit or principle that one's life has been entirely revolutionized, spiritualized. No man is a follower of Christ in the real sense who defiles his body by either narcotics, intoxicants or any other method whatsoever. No man is a follower of the Christ who abuses

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either his own body or is party to the abuse of another. No man is a follower of Christ whose soul throbs with selfishness and jealousy and bigotry and prejudice. No man is a follower of the Christ of the Ages—whether the man wears apostolic robes or not does not signify anything—unless the man in spirit has been spiritually anointed in such a way that every spiritual fiber of his being has been quickened to a full activity not only on the Sabbath Day, not only while he is within the precincts of the church, but seven days out of the week, three hundred and sixty-five days in the year, every year of his life, be it a life that may measure two score or one that measures four score. No man who slanders his fellow man, no man or woman who condemns unheard those who have made mistakes, is a follower of the meek and lowly Nazarene or the Christ of the Ages. No man or woman whose life has been filled with vileness can be said to be really a follower of the Eternal Christ. To follow means to emulate. That is where men and women have made a mistake. They have thought that to follow the Christ meant to get into the procession of men and women who were walking behind the one who was said to be the spiritual leader. That is not following. Men follow the games of the circus. The mob runs where the excitement is. Men meet with loud acclaim the hired assassin and the international butcher and they follow because the crowd is traveling in that direction but that is not following the Christ. To follow the Christ, as we have said,

means to emulate the Christ.

To what race do you belong? Are you member of the race or those various branches of the human family, members of which have selected the Judean Christ as the model? What then stands out preeminent, what is the thing, what is the message that that manifestation of the Christ of the Ages gave to mankind? Is it not boiled down, so to speak, in this one sentence? "Whatsoever ye would that others do unto you, do ye even unto them." "Do good to those that despitefully use you." "Love thine enemies as thyself." "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." "Inasmuch as ye have done it unto the least of these, my brethren, even so ye have done it unto me."

Ah, but someone will say you cannot follow the Christ until you have had a change of heart, until you have become sanctified, until you have been consecrated. Consecration does not mean the laying on of hands alone. Nay! Men are not consecrated because some apostolic bishop may have laid his hands upon their head and made the sign of the cross over the brow. They are consecrated only when their lives and souls are consecrated to the doing of good and the living of the Christ life, the life of gentleness, the life of precept and example, the life of kindliness. Ah, but objectors will say the Man of Galilee rebuked wrongdoing. Yea, but the thing that the Man of Galilee rebuked was that thing that every manifestation of the Eternal Christ has re-

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buked in his period, namely, the hypocrisy, the sham, the things that were unreal. It was not the man who made a mistake whom the Galilean condemned, it was not the woman who had committed error who was condemned by the Gentle Sage of Nazareth—it was the hypocrite, it was that individual who had so far forgotten himself as to become a usurer in every activity of life, it was the man who assumed the holier than thou attitude, it was the man who forgot his kinship with God so much that he allowed everyone to suffer unless that person wore the same kind of garb and uttered the same phraseology in prayer and used the same genuflection and made use of the same ritualism and ceremonials. Those who suffered might be permitted to suffer if so be they did not phrase their worship in the same language as their neighbor.

Oh, the mockery of it, when you stop to think of it, the supercilious way in which those who are said to be the representatives and followers of the Christ regard their fellowman because their fellowman had a slightly different interpretation. Think of men quarreling over those things which are non-essential and letting men suffer because they have not worshipped by and through the use of the same formulae as were adopted by this or that organization. What shall we say, then, of those who differ? Shall we take the statement of the man who says: "Christ commanded us to give up false worship?" What is false worship? Why, every man who stands in a pulpit and denounces his fellow man un-

heard, every man who stands in a pulpit and condemns his co-religionists, even though they have a different name, is guilty of false religious practice. Every man who makes sweeping charges against a class of people about whom he knows naught merely because they have accepted one of God's phases of truth that he knows nothing of, is guilty of false practice, false religious practice. A man who preaches either from the pulpit or from the highway, in private or public, as layman or preacher, of the mercy of God, the benignancy of Christ and forgets to exercise mercy and benignancy toward his fellowman is guilty of false religious practice.

This Eternal Christ, this Christ of the Ages, of which we speak, is not a dead thing. It is not limited to America or Europe or Asia or any part of the world. It does not belong alone to the men who claim a denominational label different from the one that their fellowmen wear. It is not a thing that is monopolized; it is not a thing confined within the walls of a church. It is, rather, a vital, living essence that may regenerate every man and every woman in the world but it shall never do that until men understand the need of that thing of which we have made mention, namely, the living, the living of the Christ life. There is no need for us to emphasize more the all important thing in the worship of either the Christ or God, call it what you will. Christ is God manifest. It has always been God in manifestation. It has been the

thing that whispered hope to the souls of the downtrodden people of the past. It is that thing that whispers hope now, not simply by virtue of the fact that it says to a man: "Come, come join this organization or another," not simply that. It whispers hope only as it begins to quicken the soul of mankind.

Now, Good Friends, this we desire to emphasize again and again. When men and women reach that point at which they are not saying so much about their worship of the Gentle Sage of Galilee, or the Christ, if you will, and are spending more time living the principles for which he is said to have stood, the world will be saved. What, then, do we desire you to do? We desire that this message be given out, for one thing. We desire that you, by word and by example insofar as lies in your power, show to the world that you have imbibed the Christ Spirit and that it makes you more magnanimous, more just, more sympathetic, more kindly and considerate of your fellow men, that it makes your lives cleaner and sweeter, holier and more beautiful than ever before, that you understand your worship of the Christ is not limited to the hour that you spend in church. That is the poorest test of it all. The real test is when you go out. Why, the goodness that is limited to the time one is in church, to the time that one may sit in a class like this, is not worth that (snapping the fingers), is not worth a farthing to anyone. If a man's religion has not strength enough to walk over the threshold of the church and go with him into his every

day life, he has a very poor substitute. If a man's Christianity is not big enough to go out through the door of the church and mingle with and minister to his fellowmen, he has no Christianity, he is no follower of the Christ, he knows nothing of the Christ of the Ages. If a man's religion is so weak that it has not strength enough to control the bitterness in the man's mind and drive it out, he has had a very poor substitute for religion, and if a man's worship of the Christ is confined to the hours when he is listening to his pastor tell the story of the Christ that was raised on Easter Sunday, he is a poor worshipper of the Christ. How dare the men who claim to be the followers of the Christ do the bitterly unkind and say the malicious things that they do about those people who oftentimes are living lives quite the equal and sometimes the superior to those who judge them harshly.

Ah, yes, the world needs the Christ in it. The world needs a revival of the simple religion of the Man of Galilee. The world needs to go back to first principles; it has need of the awakening of the Christlike and the living flame that mankind may find their pathway illumined and thus be led to unity with God; it needs a reappearance, if you please, of that Eternal Christ that has always been, in order that men may get away from the letter and get back to the spirit. Bow the knee, bend the head in the presence of the Eternal Source of Life, if you will; sing paeans of praise because the Christ has been and is in the world, but know this, the sweetest praise is

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the praise that is expressed through kindly action, the truest worship is that which finds expression in gentle deeds, the sincerest prayer is that that finds its voice by and through the acts of gentle kindliness, the deeds of worth which are done to one's fellowmen, and, so, our message to you tonight is not one that was designed to enter into any particular academic discussion concerning the individuals who have been beacon lights of history, concerning denominational and creedalistic differentiation, but has rather been an effort to make those who come within the sound of this voice and who may be brought within the influence of this message to understand that following the Christ is living a Christlike life. Then, and then only, can one say that he is a real follower of the Christ of the Ages, and when he has reached that point the chances are he will be so busy living his Christlike life, dealing with his fellowmen in that gentle manner that he will have neither time nor desire to say to the world: "I am one of those who follow the Master." Always remember that actions speak louder than words, that prayers that emanate from the lips out are of no value no matter how earnestly they are spoken, no matter how musical the voice, they are of no value. Prayers that are not backed by deeds, worship that does not find expression in living is of little avail

to the human family. To follow Christ means to be Christlike.

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Oh, Thou Eternal Source of All Life, Thou Great Creative Deity whom men have designated in various and divers ways, it is our prayer that at this time there may be vouchsafed to these, Thy children, a spiritual awakening of such grave import, of such magnitude and power that they shall be able to see clearly the way in which they are to go. May that living Christ Spirit which has ever been a part of Thy Universe find its way into their souls and become a quickening consciousness to them, that they may see and understand the needs of their own lives and the lives of their fellowmen and, seeing and understanding, be permitted and enabled to do Thy work in such a way as to further Thy Kingdom upon earth. Send to them, we pray, those Blessed Evangels of light and love and truth who shall be unto them Guardian Angels, leading their footsteps into paths where right is ever uppermost and truth shall evermore prevail. May they be instructed in the ways of gentleness, may they be taught the art of living according to Thy will, may they be inspired to do unto others that which they would that others shall do unto them. Amen.

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The way to find comfort in our own sorrow,
Is to forget it in carrying comfort to another.—
Anon.

ON THE WING

July and August, as announced in previous issues of *The Radiant Life*, found Ye Editor and his family and secretary on the wing. Some of the summer camps, situated at various parts of the country, were visited, lectures and classes held and the interest of this magazine promoted in every way possible. The trip was made by auto and a number of cities visited enroute to the various camps, stopping at various points of interest and gathering ammunition generally for the year's work that is to follow.

The first point visited after leaving Rochester and spending the night at Northeast, Pennsylvania, a few days at Sandusky and Cedar Point, Ohio, and South Bend, Indiana, was Wonewoc, Wisconsin, the old stamping ground of Ye Editor. At Wonewoc many old friends were found and, we trust, new ones made. It would be hard to describe the simple beauty of this camp, situated between Baraboo and Elroy. The camp is on a high table land which rises several hundred feet above the valley, from which point some of the most beautiful scenery in Wisconsin may be observed.

Here a tremendously earnest band of workers under the leadership of Frank Hostak, with numerous able lieutenants, has been promoting the cause of liberal religion for many years. It is becoming a veritable mecca for those who are seeking information and proof concerning the great change that

comes to everyone when soul and body sever their relationship. It was noted that there has been a marked increase in the attendance over previous years. Among the many things undertaken was a campaign designed to provide for the erection of suitable hotels. About two weeks were spent at this point, enjoying the various activities, the invigorating air and the quiet nights. There is something sacred about meeting old friends under the canopy of heaven, among the pine and oak trees and away from the drive and turmoil of city life. The memories associated with this visit will be rich treasures in the storehouse of the mind.

From Wonewoc, after a brief visit to the famed Dells of the Wisconsin River, the caravan headed southward enroute to Chesterfield, Indiana. Several stops were made along the way, among them an over-night visit to Aurora, Illinois and a brief stop at Mooseheart, which we saw at somewhat of a disadvantage because of the activities of Jupiter Pluvius, who evidently had knocked the bottom out of the sprinkling can and did his best to wash us off the road. Evidently we were too heavy, either in point of intellect or avoirdupois, for we came successfully through the ordeal and, spinning over the wonderful stone roads of Illinois, made our way south as far as Danville, from which point we headed due east for Chesterfield, Indiana.

Two weeks of activity marked our stay at Chesterfield, during which time others of the old friends of *The Radiant Life* were met and

scores of new ones added to *The Radiant Life* family. It was a source of real delight to the staff to hear all of the kindly expressions of good will and appreciation of the efforts put forth from headquarters. The joy of our friends over receiving the regular and punctual visits of this magazine was a source of real satisfaction.

From Chesterfield we again journeyed eastward, stopping at Rochester, Indiana, for a brief visit with Mrs. Major Bitters and our old friend, Albert Bitters, the postmaster of that thriving little city. The Bitters family, including Mrs. Margaret Miller, a most versatile writer and lecturer upon all advanced lines of thought, has long been active in the newspaper field of Indiana and without exception the members of this family have been loyal and fearless advocates of the highest truth as they have seen it. This visit, brief as it was, was peculiarly satisfying to the Editor because these have been among the most consistent and cherished friends for almost a quarter of a century.

From Rochester we journeyed, partly by day and partly by night, to Garrett, Indiana to renew the very pleasant friendship with the Hardy's, who also are numbered among the old, old friends of the Editor. From Garrett the next point visited was Brady Lake, Ohio, where five days were spent among the good friends of that camp. Brady Lake is one of the historic meeting places where Spiritualists and liberal thinkers have long congregated to enjoy communion of souls. One of the

pleasures of the visit to Brady Lake was the privilege of hearing and meeting with Rev. Harry Wright, formerly Pastor of Plymouth Church, Rochester, N. Y. before the advent of the Editor of *The Radiant Life*.

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The next stop was Lily Dale. Who can describe the many attractions of Lily Dale, N. Y.? Despite the handicap of heavy rains and badly torn up approaches, due to the rebuilding of the main state highway, splendid audiences assembled at all of the services. At this point many of the most prominent and widely known workers were met. Perhaps at no camp in the country can be found such an array of advocates of the vast religious and philosophical thought, at any one time, as at Lily Dale.

After a strenuous ten days at the Dale, the Editor and secretary answered a call from Cleveland, at which point several lectures were given and preparations made for further work in the interest of this magazine. It has been an exceedingly busy summer, full of varied experiences,—experiences through which we have all passed safely and successfully and from which we have returned to the sanctuary, ready to give you a better and stronger *Radiant Life* than ever before. We could wish that all of the readers of this magazine might witness the wonderful scenery which it was our privilege to enjoy along the way. Here's hoping that some day, not too many blue moons away, each one of you may pack up your little kit-bag and travel over the road that we have traveled and see the beauties

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that we have seen, and gather therefrom the hopes, the aspirations and the ideals which we have brought back, stronger and more virile than before.

Yours for *The Radiant Life*,
YE EDITOR.

* * * *

ILLUSION

God and I in space alone
And nobody else in view.
“And where are the people, O! Lord,” I said,
“The earth below, and the sky o’erhead
And the dead whom once I knew?”

“That was a dream,” God smiled and said,
“A dream that seemed to be true.
There were no people, living or dead,
There was no earth and no sky o’er head
There was only myself—in you.”

“Why do I feel no fear,” I asked,
Meeting you here this way,
For I have sinned, I know full well,
And is there heaven, and is there hell,
And is this the judgment day?”

“Say those were but dreams,” the great God said,
“Dreams that have ceased to be.
There are no such things as fear or sin,
There is no you—you never have been—
There is nothing at all but *Me*.”
ELLA WHEELER WILCOX, in “*Poems of Power*.”

Dear Comrades:

Here we are back again after two months spent in the various camps. During this trip many very interesting experiences were encountered and numbers of new friends added to the roster of "*The Radiant Life*"—everywhere there were kind words for our magazine. Elsewhere in this issue you will find an account of the trip.

The articles on "*Radio-Centric Power*" have met with instant approval, as have, also, the special lectures published under the caption "*A Voice from the Beyond*"—as one man put it, "*it does not matter where they come from they are good stuff.*" Then the series on "*Mental Medicine*" and the other choice mental food meet with the same cordial reception. Speaking of those special articles don't forget that we have published four of them in two booklets containing two lectures each which will be mailed, postpaid, for 50c for each booklet. The titles are "*Spiritual Values*" and "*Religious Unity, etc.*" See further announcement on inside back cover.

There have been so many requests for lessons which can be used at home that a special series are in preparation and will soon be announced. They will deal with personal unfoldment, showing how to use the inherent powers of the soul and how to increase their force and applicability to every day life. Just watch the November issue for full announcement as the lessons will be ready for the Christmas trade.

Another book which is in preparation to be ready for the holiday season is the "*Book of Consolation.*" This is just what its title implies. It is designed to fill a very important need. In it you will find the poem, the essay, the sermon or prayer which meets your every mood. Watch this space for full announcement—it will be ready for you very soon.

Speaking of lessons: Did you ever think of using

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"*The Radiant Life*" as a text book for your own personal class room. Every month it contains subject matter which will easily harmonize with the purpose of class room instruction. Try it. Get a study class together—conduct it upon "*The Radiant Life*" principle. Get the members of your class to subscribe for "*The Radiant Life*." Remember, we give good commissions to our agents.

About your Christmas Budget: In giving Christmas presents it is wise to bestow something that will be of real service. Why not decide now to make your friends happy by sending "*The Radiant Life*" for a whole year? Nowhere could you get more real concentrated pleasure and profit for your friend than thru the pages of this magazine. Get your order in in time for us to send our special Christmas Number, with your card announcing that the magazine will visit them every month for twelve months. Let us hear from you soon.

Remember, also, that you can make money for your "*Christmas Budget*" by taking subscriptions for "*The Radiant Life*." We have a number of agents who are doing well and what they are doing you can do. Write Miss Emilie Klinzing, the Editor's Secretary who has full charge of the Circulation Department. Don't wait—Do it Now!

And here's a smile o' cheer and a hearty how d' do over the miles.

Yours radiantly,
WILL J. ERWOOD.

* * * *

Putting off 'till tomorrow
Will lead us to sorrow;
Beginning today
Is the very best way.—*Anon.*